



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

RELIGIOUS EDUCATION

Civic Education

Civic education has been enhanced by the war experience. *Young Men of India* for October has an article on this subject by Kenneth Saunders. He reviews the educational work of the army carried on by the Y.M.C.A. and the universities under three heads: (1) Education in civic duties, including, of course, some of the great questions of reconstruction. Thousands of the men of the army were interested keenly in questions of reconstruction nationally and internationally, and in the practical relation of their personal ambitions to questions of reconstruction. There was a reciprocity of ideas on a large scale, for these men represented a wide variety of sections and interests. (2) Education in matters of sex and the family life. Here much good work was done in the face of poisonous and pernicious doctrines by men of high position in the army. The harmful "40 D" legislation has been repealed, and this repeal has strengthened the hands of chaplains and doctors in their campaign for purity. (3) Education in imperial citizenship and in matters international. In France troops from many sections of the empire and many nations of the world elbowed each other in service. Race prejudices were mollified for the time and larger race appreciations were engendered. Lecturers tried to interpret the heroisms and values of the varied races and communities. There were lectures on the possibilities of Russia, on the welding together of the two great Anglo-Saxon races, and others that drew crowds from the great countries of the East or Africa. "In one camp such lectures were given by a missionary on leave fourteen nights running, and the average attendance was 2,000." The ends of the earth thrown together in service taught men that each race or nation has a contribution to make.

They learned, too, that the work of the church is more virile and constructive than they had thought. The Association has tried to educate men that the church exists to establish the Kingdom of God, and that the ideals for which they have been fighting are her ideals. The question has arisen: Can this educational work along the lines of constructive citizenship be continued in the days of peace? How can it be fruitfully applied in India? Cannot the Association start *round-table conferences* in each city?

This task of civic education is an urgency in India. India is asking for self-government and the *Montagu-Chelmsford Report* states that such a radical change in the political life of India must be accompanied by education and a sense of citizenship to avoid disaster. A great campaign in citizenship has to be organized. Germany and Japan effected a radical change of mind in their peoples in one generation by an educational campaign. "I believe that men of goodwill in India can do the same if they work whole-heartedly together, and the Association may help to bring them together. Let it realize and teach that 'self-government rests on a sufficient capacity in enough individuals to put the interests of other people before their own.' This work of educating the adults in the villages should be fostered by the presence of several hundred soldiers who have returned to civilian life and who have got to know the Association on the various fighting fronts." But it is with the generation of boys that the Association must work even more whole-heartedly. The idealism of youth must be saved from harmful sedition to the positive ideals of constructive citizenship.

The Church's Job

Durant Drake, in *Religious Education* for October, asks, "What is the church's

job?" It is to train men to *be* Christian in their daily conduct. The older type of piety was largely obtained by poring daily for hours over the Bible and by prayerful allegiance to its teaching. It produced a noble type of Christian character. However much we may bewail it the fact remains that for the younger generation this old-time uniqueness of the Bible is gone. With it has gone a hurtful narrowness that blemished the exclusive piety of other days. This narrowness had bred an ultra-conservatism that made the church the least plastic of our institutions. New problems set the stage for change. The old piety had been too merely personal piety and did not realize that our greatest moral problems are social. The perplexing currents of modern life have driven home this fact.

It seems incredible to us today that the devoutest Christians of the past generation should have done so little to Christianize our industrial, political, international life. What were they thinking of! With saloons, houses of vice, vile "shows" in every city, with graft and boodle rampant in government, with newspapers in the grip of selfish interests, industries run for the private profit of a few lucky owners, with children working long hours when they ought to be in school, with the luxury of the rich jostling the bitter need of the poor, with the nations following policies so selfish that they led to the Great War—what were they doing, communing comfortably with God in their closets, when every ounce of their effort was so sorely needed for the solving of these intricate problems, the steering of the world to a really Christian order?

The people of the younger generation feel the unreality and remoteness of the older type of religion—that while they need the Bible they need more than that to live religiously today. The old type of personal piety, beautiful as it was, is not available today, and we must achieve methods that will produce a strong devoted Christian character for the felt needs of our own time.

Our method must really *interest* the average boy and girl. They need a church program that does not bore them but one in which they can have a part. Splendid as are the stories of the great religious heroes of the past, they are only partly able to meet the live interests of growing young people. The Boy Scout and Campfire Girl organizations are good examples of new methods that really work. The scout law is based on a positive psychology: "A scout is trustworthy; a scout is loyal; a scout is clean; a scout is cheerful; a scout is reverent." This is the boy's movement. It appeals to his physique and his character. It is replete with adroit *suggestion*. By his personal espousal of the scout code he develops self-compulsion, which is the essence of conscience. There are practical ideals for the boy to work out, for he has to do his "good turn" each day not merely for his own honor but for that of the troop. This is not the negative virtue of "keeping out of mischief," but a challenge to sturdy resourcefulness and clean normal living. The salvation of youth lies in wholesome activities, "so shot through with moral values that out of the very joy of doing will crystallize social ideas and personal power." Character-building takes time, but then scouting compared with the small time of Sunday school and church is a seven-day-a-week affair. Even the public school occupies less than a quarter of the boy's waking hours.

If it is claimed that this method is not religious education, it may be answered that Bible study or church attendance is not in itself religious education. Nor need there be any competition at this point. The scout troop may be utilized as part of the religious-education program. As it is, 80 per cent of the troops are connected with churches and the majority of the leaders are ministers and Sunday-school workers. As the boys and girls grow older they must be made to feel that the church is

a great organization that seeks to realize in the world the ideals that they have sought. It must create the mood and point to a way of Christian living that is as practical as trooping. The church they attend needs to have a presentation of materials that strengthen and fulfil the practical ideals of boyhood and girlhood. In all humility the church can learn from the Scout and Campfire movements, not only utilizing the programs but also the underlying psychology. After all, these movements are but putting into practice the ideals that the church has handed down and has only partly lived up to. It is the church's job to breathe the pure air of these ideals and translate them into action for the future welfare of democracy.

Training in the Democracy of Jesus in the Church School

The interpretation of the Kingdom of God was central in the Master's message. It was not a kingdom place but a kingdom condition for the social order which already had a crude beginning in their midst. That it should develop from a grain of hope to the proportions of a League of Nations, recognizing the fraternity of men and the Fatherhood of God, was the vision of the Prophet among the prophets. Mr. Hugh Robert Orr, in *Religious Education* for August, shows how the prophet and teacher speed up the slow selective processes of evolution and urges practical methods in realizing the democracy of Jesus through the church school. This democracy is a spirit and its application lies in the field of human relationships. Buddhism attempts to save man by isolation from the world; Christianity proposes to save the world by socializing the individual. The dynamic is God leading in a kingdom of righteousness over a way that may lead to Golgotha.

Jesus had three essentials in method: (1) the group provided a natural field for social instruction; (2) the laboratory

method of inductively teaching the universal moral principles of religious living; (3) the training of the learners in their task rather than for it. To apply these three to the church school will mean, first, the organization of the group of young people in the church school according to democratic principles. Student government is yet an experiment. In training for the democracy of Jesus through the group each group must exercise a measure of self-government to learn self-discipline. The whole group must through its democratic form of organization be led to see its social mission in the community and world-service. Secondly, the curriculum employs the Bible, the great book of the religious education of a people. As Jesus is the center of the Christian faith, so his gospel is the core of the church's teaching. But he has not retired from his world-program. He is the living, healing, saving Christ at work in the world today. Thus the curriculum must be a growing one. "The programme of teaching will therefore include Bible study, teaching methods, recreational methods, modern missions, life service, church methods, social and economic problems, community service, and world democracy . . . beginning in an elementary way and continuing straight to the task of translating the gospel into the language of capital and labor, politics and trade, society and government." Thirdly, youth must learn through doing. He must have a place on the program of service activity, extending from the home gradually to the world-task. To fail to set youth its task in forging the democracy of Jesus in his world is the unpardonable sin against the holy spirit of youth.

Teacher Training in the Churches

In response to the *Sunday-School Journal*, several of the leading denominations made a brief statement in regard to the teacher training of their churches. The Methodist church in Canada has adopted the new

standard in teacher training. Plans for promotion are: (1) The teacher-training class meeting as part of the regular Sunday school. This is a class of selected prospective teachers above seventeen years of age. (2) A local church midweek class. More than one-half of the teacher-training classes are midweek classes. (3) Community classes. The Methodist community school had two hundred and seventy-five weekly in its spring term. (4) Summer schools. Nearly three thousand young people attend each year, and one of the courses is a standard teacher-training course. (5) The Provincial Education Act of Ontario requires at least one hour a week in the study of religious knowledge. Subjects from the standard teacher-training course have been introduced as the particular form of religious knowledge to be studied.

The United Brethren of Christ planned an intensive campaign for September, attempting to reach every school in the denomination (1) in preparing prospective officers and teachers; (2) in training the ones now at work. The three-year standard course is emphasized, with certificate, seal, and diploma, for the successive years. Proper credits are given for reading course, community training school, institute, and college work. The Presbyterian church aims to have a teacher-training class in every school if practicable. The Reformed church puts the teacher at the center of the Sunday-school problem. Special attention is given to adequate training. To meet the need of backward schools, the former standard courses are used in emergency and are recognized as second grade. The new standard is recognized and schools helped to see that they can master it.

The Methodist Episcopal church, south, has a department of teacher training of the general Sunday-school board. A superintendent has general supervision, promoting schools for teachers and leaders, and co-

operating with religious educational institutions. (1) Local church classes and individual students specialize for the task. (2) There are two summer schools, one in the East and the other in the West, for the training of leaders. A faculty of representative Sunday-school leaders of the nation is provided. The annual-conference Sunday-school boards, aided by the general board, are conducting "standard training schools." These are typed after the general training schools. The most competent teachers in the country are used part time by the general board, and they supply the training schools part time. Eleven schools of this type have been held during the first six months of this year besides the two schools of the general board at Junaluska and Dallas. In the Richmond school of three hundred and fifteen were eight courses (four general and four specialization). No student was permitted credit for more than one course. Two types are developing, one the school of the conference, and the other the school of a city or district. (3) Five members of the Sunday-school board and five from the education board of the general conference form a Joint Commission of Religious Education in Colleges. It has already outlined a course of religious education for the colleges, half a dozen of which have already made provision along this general line. (4) A field organization is being planned with conference and district superintendents and a teacher-training director in the local church.

The Northern Baptist Convention is urging on individual churches and the field men the need of adequately trained teachers. The standard of the Sunday-school drive has been adopted: (1) At least one teacher-training class meeting during the Sunday-school hour; (2) one class meeting during the week, or church members following a correspondence course; (3) a workers' conference; (4) a usable educational library.

The new standard has been emphasized and it is bringing results at this early date. Where difficulty appears in understanding the new course, guides to use in connection

with the textbooks are provided. There is not a three-year-cycle plan of a standard course in religious education in all the Baptist summer assemblies.

CHURCH EFFICIENCY

The Federated Church the Next Great Forward Movement

The spirit of federation is in the air. W. H. Hopkins, in the *Christian Union Quarterly* for July, sees in it a secret of success for the church in a time of supreme need. The federation of the armies under a single leader served the cause of liberty at a critical period on the Western front. War will be driven out of the world through the federation of the nations. In the United War-Work Campaign this principle succeeded splendidly. The movement is coming to the churches. It will relieve the waning quantity of the church in thousands of country and small-town communities, as well as in not a few of the over-churched communities in our large cities. It will unite the little bands of heroic workers under the driving power of a consolidated purpose.

The reasons for the old-time divisions are largely of the past. With the same Bible, hymns, and God we have come to find that the doctrinal differences within any one of the leading denominations are greater than those which separate them from each other. The principles fought for by Martin Luther, Elder Brewster, John Wesley, and Alexander Campbell are not now the common property of any one church. The unifying religious experience of the "Y" huts during the war has led these home-coming men to see the littleness of the denominational fences we have built. The church of Christ is facing a new and great opportunity. We are building a new philosophy and ideals for the whole of life while rebuilding the world of opportunity. The task to be done at home, in France,

Russia, China, and South America demands that the prestige and leadership which the United States achieved in the world-war should not suffer from an unwarranted divisiveness in making her contribution to the Christianizing of the world.

The federated church conserves the essential factors in each church's life and makes possible a real community religious life. In working toward the new ideal of a co-operative brotherly life, it should not remain the one great institution which divides and separates. Dr. Robert Horton, of London, claims that a divided Christendom is the greatest hindrance to the spread of Christianity. We need to overcome the divisive spirit of one hundred and ninety-eight denominations in America. It is true that the active earnest Christian cannot go from the cherished associations into a new church and feel at home, but the federated church is not a subtraction, for it allows him to retain all the fellowships and traditions of the past. The mission boards will continue to need support and it would be a calamity to neglect them. The federated church leaves each church to carry its missionary work as in the past, and the federated church member has a chance to grow that is not possible in the local denominational church. "May it not be also for Christ's prayer 'that they may all be one' to be answered? It will be some time. Why not now? Every federated church helps toward the goal."

International Conference of Red Cross Societies

The Christian church is interested in the promotion of human welfare. Its members